A Full and Clear

EXPOSITION

OF THE

PROTESTANT

Rule of Faith.

With An Excellent

DIALOGUE

Laying forth the large Extent of True Protestant Charity *against the* Uncharitable Papists.

I Having made it a prime part of my Study these several years, to seek into the Principles of Religion, and upon account that I judged the saving of my Soul, the greatest concern I had to deal in this World, I was resolved, maugre all the Principles of Education, Interest, or Passion, there to fix, where I truly was convinced between God and my own Soul, that the surest footing was, and securest way to Salvation. Which to my unspeakable comfort, being satisfy'd that I have found: I can't conceal the desire I have of directing others to endeavour the same, that they may partake of the like happiness which I my self enjoy. To accomplish this the more compendiously, I conceive nothing more efficacious, than to search as I have done, into the different grounds of each Church. The *Roman Catholicks*, tho' they allow any sober Person may read (with leave) the Holy Scriptures, yet they permit none to interpret the same in points of Faith, unless they take along with them the

Judgment of the whole Church, either diffusive, or assembled by her Representatives in a General Council Lawfully call'd, under their chief head his *Holiness* of *Rome*, and to such Definitions alone do they believe themselves bound to subscribe. Now our *Protestant* Churches deal more liberally, and allow every *sound Member* a power of reading Holy Scripture, and *judging of Controversies in Faith*, according to the measure of light imparted, so that no body is Bound to submit either to Fathers or Councils, unless he judge they speak conformably to his private sense of Scripture.

Now, having lately touched upon this point in my Answer to Dr. *Tennison*'s *Remarks*, and having fram'd an argument of no small force, to invalidate the *Protestant* Rule of Faith as by him delivered, to which the Dr. in his fifteen Sheets has not returned one Syllable, I thought it might prove very beneficial to the Publick, if that point were throughly handled, the whole weight of all Controversy turning upon this Hinge, *viz.* whether there be any Power upon Earth, to which all Men are bound to submit in matters of Faith, as the *Catholicks* teach; or whether every sound Man be left free to judge for himself, as the *Protestants* assert.

Methinks I see the *Protestant* Reader in a Zealous fret, for having bought the Paper of an Author against whom he has conceived a notable prejudice, borrowed from the Writings of Dr. *Tennison*, which he has been pleased to inter-line with many very *Injurious* and *Scandalous* reflections upon *Me* and *My Religion*, nothing provoked thereto, as appears from the modest account I gave of the *Conference*; nor do my *Remarks* contain any more than a Vindication void of Passion, to which Truth and Justice did oblige me. And although the Dr. continue in his fifteen Sheets called, *Pulton Considered*, his *Reviling*, *Defaming*, and *Bantering Stile*: yet (ever willing to yield to the Dr. in this) the Answer I will shorly publish thereto, as it shall be very short, so it shall contain nothing that may disedify the *Reader*.

The *Dr.* having assign'd the Holy *Scriptures*, as understood by *every sound Judgment*, for the *Rule of Faith*; and consequently having given to every such Person authority to Judge of *Controversies* in *Faith*, at least as far as concerns his own salvation, I fram'd the following Discourse, the *Dr.* has not been pleased to return an Answer, tho' it was the chief *Querie* put to him.

" We must allow, if to any, a soundness of Judgement to *Lu-*
" *ther*, *Calvin*, *Caroloſtadius*, *Zwinglius*, *Beza*, *Caſtalio*, &c. who
" were the principal Heads of the *Reformed Churches*, and consequent-
" ly receiv'd more of the Divine Influence, us'd more industry in
" acquiring *Authentick Copies*, comparing of *Texts*, Imploring the
" Divine Assistance, than any of their *Followers*.

To

To begin therefore with *Luther*, *Zwinglius* ſays of him, *That he was a foul Corrupter, and horrible Falſifier of God's Word: One, who followed the* Marcioniſts *and* Arians, *that raz'd out ſuch places of Holy Writ as were againſt him. Thou doſt*, ſays he to *Luther*, *corrupt the word of God; Thou art ſeen to be a manifeſt and common Corrupter and Perverter of the Holy Scriptures. How much are we aſham'd of thee, who have hitherto eſteem'd thee?* With how great reaſon *Zwinglius* "objected this to him, thoſe are Judges, who have noted above a "thouſand places, chang'd by him in the *New Teſtament* alone; "and that he ſet forth the Goſpels ſeven times, every Edition very "much differing from the precedent. Now, I deſire to know, whe- "ther, and when *Martin Luther* had the aſſiſtance of the H. Ghoſt? *Vide* Bell. *Ser. de* Pentec.

"*Luther* on the other ſide affirms of the *Zwinglian* Tranſlators, "*That they are Fools, Aſſes, Anti-chriſts, Deceivers, and of an Aſs-* "*like underſtanding. Beza* ſays of the *Baſilian* Tranſlation, *That it* "*is in many places Wicked, and altogether differing from the mind of* "*the Holy Ghoſt.* Of *Beza*'s Tranſlation, *Caſtalio* obſerves, *That to* "*note all his Errours, would require a great Volume. Beza* again pro- "nounces of *Caſtalio*'s Edition, that, *It is Falſe, Fooliſh, Un-* "*skillful, Bold, Blaſphemous, Vitious, Ridiculous, Curſed, Erroni-* "*ous, Wicked, Perverſe.* In the firſt *Engliſh Bible*, ſet forth in the "Reign of *Henry* VIII. by *Tindal* the chief *Apoſtle* of the pretended "*Reformation*, Biſhop *Tunſtal* has noted no leſs than two thouſand "Corruptions in the Tranſlation of the *New Teſtament* alone.

Give me leave here to argue, as follows: I have a Soul to ſave, which is the Concern of Concerns; and which, being once loſt, is irrecoverably loſt, and for all Eternity, never to be redeem'd from an *Abyſs* of inexplicable Wo. For the ſaving of this moſt precious Soul, I ask of our pretended *Reformers*, What I am to do? Take this Scripture, ſay the *Zwinglians*, and here you ſhall find the word of Life. Hearken not to them, ſays *Luther*, they are *Fools, Anti-chriſts, Deceivers.* I turn to *Luther*, Take heed, ſays Zwinglius, *He is a* Marcioniſt, *an* Arian, *a manifeſt and common Corruper and Perverter of the Holy Scriptures.* I leave them both, and go to *Beza*: He offers me a Volume, which he calls *the Word of GOD*, when *Caſtalio*, crying out, bids me beware, and tells me, 'tis a *Volume of Errours*, *Beza* defends himſelf by defaming *Caſtalio*, as *Falſe, Bold, Blaſphemous, Curſed, Erronious.*

Allarm'd at the claſhing of this *Cadmean* Race of Reformers, I leave *Germany*, and come into *England*, a Wiſe and Polite Nation, which, having conſider'd at a diſtance theſe mutual Diſſentions of our Heavenly gifted Goſpellers, takes doubtleſs better meaſures. *Tindal* her prime *Apoſtle*, offers me the *Book of Life*, when *Tunſtal* warns me of two thouſand Corruptions in the leſſer half of it. I

hang in ſuſpence. The Parliament declares it to be a *Crafty, Falſe, and untrue Tranſlation:* Yet *Cranmer* is allowed to preſent me it again little chang'd, beſides the *Marginal Notes* and *Preface*. However thro' the eſteem, I have for that auguſt Aſſembly, I ſubmit my ſelf, and am willing to depend on its prudent determination.

Relig. & Gover. p. 306. & 318.

To the end therefore, that amidſt ſo much confuſion, this weighty matter may be more Cautiouſly and Piouſly decided, *Martin Bucer*, once a *Dominican*, *Bernardin Ochin*, a *quondam Frier*, and ſome others, qualify'd in the ſame nature, are call'd into *England* by my Lord Protector and Biſhop *Cranmer*, to frame a new Model of Religion, and fix the Standard of the *Engliſh* pretended Reformation.

Let me here deſire my *Reader* to weigh theſe following lines with that indifference of Judgment, and unprejudicateneſs of mind, which an Affair of this importance requires, and as I write them, with the moſt ſincere Zeal, and Uprightneſs of intention; ſo I moſt earneſtly beg, they may be accordingly conſider'd by the diſcreet *Chriſtian* Reader.

Bucer therefore, ſtil'd by Arch-Biſhop *Whitgift*, a *Reverend, Learned, Painful, Sound Father*; and of whom Sir *John Cheek* ſaid, *The World ſcarce had his Fellow*, firſt became a *Lutheran*, then a *Zwinglian*, after that a *Lutheran* again, as may be ſeen in the *Acts* of the Synod, held at *Luthers* Houſe in *Wittemberg*, in the year 1589. And *Bucer* himſelf in his Commentary on the *6th.* of St. *John*, and *26th.* of St. *Matthew*, asks pardon of GOD for having deceiv'd ſo many with the *Errours* of *Zwinglius* and the *Sacramentarians*; yet after this open Repentance, he returns to the ſame *Zwinglianiſm* in *England*; and at his Death, as thoſe, who were preſent teſtifie, embraces *Judaiſm*, having long before declar'd to *Dudley* Duke of *Northumberland*, that he doubted, *whether all was true, which the Evangeliſts relate of* CHRIST; which if it were, none, who believ'd CHRIST to be GOD, and to have ſpoken theſe words, *This is my Body*, could deny the *Real Preſence*.

In his Defence, page 522.

Epiſt. ad Norimb. & *Eſſeing.*

Schluſſem. *in Theol.* Calv. l. 2. f. 70. Practcol. page 107.

Ochin, whoſe Opinions were Oracles to the Compoſers of the Nine and Thirty Articles, and whom Biſhop *Bale* terms a *Light of the Church*; ſaying, *That* England *was happy whilſt It had him, miſerable when it loſt him*; after many changes in Religion turn'd *Jew*, taught *Circumciſion*, and wrote a Book in defence of *Polygamy*.

Relig. & Gover. p. 62. 3.

Cranmer in *Henry* VIII's days, wrote a Book in defence of the *Real Preſence*: and another in *Edward* VI's againſt it. Many ſuch Remarks might be made of *Peter Martyr*, *Coverdale*, and others, the grand Maſters of the Reformed Church of *England*.

See his Letters in Fox. 1279. *and* Stow, p. 1036.

Now I deſire to know, whether theſe Men were in all theſe Opinions true *Proteſtants*. If my Reaſon is not quite loſt, I conceive, you

you must answer in the Affirmative: for he (according to your Doctrine) is a true *Protestant, who guides himself by the Holy Scripture, taken in such sense, as appears true to his own reason, which he is not oblig'd to submit to the Judgment of any Church whatsoever.* Why so? Because *every sound Judgment is a sufficient Judge in Controversy.*. If those Men therefore were of *sound judgment*, and judging according to Scripture, as they for the present understood it, were now of one Opinion, then of another: now condemn'd, what they once believ'd; then again believ'd the Tenet, they had so lately Anathematiz'd: liv'd *Christians*; dy'd *Jews*: They were notwithstanding, in all these Opinions, true *Protestants*. If you say, they judg'd right, when they were *Zwinglians*; wrong, when they were *Lutherans*: This is said meerly *gratis*, and is a perfect begging of the Question. The *Lutherans* will rise up, and assert, that they were then truly inspir'd from above, when they judg'd the *Zwinglians* an abominable Sect: And the *Jews* will challenge them, because in their latter days, when they were not only more experienc'd, but also more grave and serious upon the approach of death, they pronounc'd Christ to be no *Messias*, and all the *Christian* Religion to be nothing, but a meer Delusion and Cheat.

If being asham'd of such Patriarchs, you disown them, and say, *They were deceiv'd in this or t'other Opinion, that they were of weak judgment, wanted Sincerity, Humility, Modesty*: It then follows, that the Basis of your pretended Church totters, and how shall any one be assur'd, that the Fabrick, built on such a Foundation, is firm, solid, and warrantable?

If you say, you have only taken from them, what was true, and agreeable to the right meaning of GOD's Holy Word, without the mixture of their various and unchristian Errours, I desire you to give me a Rule, by which I may be assured of this your certain Choice of only true Doctrine. These Men always spake conformably to their present Judgment of Scripture, which as you Universally teach, is *clear* and *evident* in all points necessary to Salvation: what certainty have I, that this *Perspicuity* and *Evidence* was better discern'd by them, when they taught this Doctrine, than when they deliver'd the Opposite? If you tell me, you are sure of it, because 'tis conformable to your own Judgment of Scripture; the opposite Party will as confidently affirm, they are certain of the contrary, because they Judge contrary to the Doctrines, which, they are assur'd, are true, and only conformable to GOD's Holy Word.

The *Zwinglian* according to his sense of Scripure, says, *He is sure* Bucer *was deluded, when he taught* Lutheranism; The *Lutheran* from his Judgment of Scripture, avers the same assurance of his having Err'd, when he taught *Zwinglianism*; The *Jew* is as certain that

that he was deceiv'd in both, and was then only in the right, when he embrac'd *Judaism*. Where does the Scripture say, *Luther*, you understand me right? you *Zwinglius* Err, or the contrary?

But methinks, I hear you tell me, that I have forgot with whom I argue; that yours is not a Religion of any one Man, but a Church Establish'd by Law, that 'tis not only imprudence, but even impudence, to question the Certainty and Truth of a Religion, prescrib'd by so *Wise*, *Sincere*, and *Learn'd* an Assembly, as that of an *English* Parliament. Very good; but am I not still free to examine according to my own Sense and Judgment, whether this Assembly speak conformably to the sense of the *Holy Ghost*? You reply, that I am, *every Man of sound Judgment being judge of Controversies of Faith*. What therefore, if according to the conviction of my Understanding, I am in my Conscience perswaded, that they have all Err'd, Holy Scripture seeming clear to me in the contrary sense, Am I still a true *Protestant*, while I Judge the Church of *England* to be a Spurious and False Church? If so, then I am at the same time a *Protestant*, and no *Protestant*; if not, then a *Man of sound judgement*, may cease to be a compleat *judge in Controversy*. If you Preach to me submission of Judgment and implicit Faith, you have left your Principles, and are become a *Papist*. O, but tho' I may securely judge Ten whole *Ages*, and Twelve *General Councels* to have handed down to me a false sense of Holy Scripture; yet I must by no means question, but that now at last, an *English* Parliament has hit upon the right: You may as rationally oblige a Man, his eyes being wide open, not to see at mid-day; but I must believe, or away to Prison, and undergo the severe Penalties of the Law; This goes hard. I would fain Conform, if it stood with my Conscience: Let us therefore try for once, whether I can't in Prudence and Christian Sincerity, secure my Soul by a Conformity to so advantagious a Judgment.

I find therefore in *Henry* VIII's time, an *English* Parliament crying down the *Pope*, and placing his Majesty of *England* in his room; and yet I see the same Men persecute as *Heretics*, those, who in other Points joyn'd with the *Transmarin Innovators*. In *Edward* VI's days, I find the same Men declare that Doctrine to be most damnable *Heresy*, which themselves had all along during the Reign of *Henry* VIII. profess'd as *Catholick*. Queen *Mary* being seated on the Throne, I find them Recanting, and Condemning themselves, and censuring all the Points of *Protestancy* as Wicked and Heretical: and within six years after, I see them again pass the same Censure on the *Roman Catholick* Doctrine, to which they had so lately and solemnly been reconcil'd.

Now,

Now, give me leave (*Christian Reader*) to ask you; can I with a safe Conscience, leave a Church whose *General Councils*, *Lawfully Assembled*, and *approv'd* (by which I govern my self) have not in 1600 years produc'd, (as I can find) any one contradiction in matters of *Faith*, to depend upon Parliamentary Creeds, four times wholly inverted in sixteen years? Can I in Prudence and Conscience renounce the former, to embrace the latter? Give me but one pregnant Reason for this, and I engage to become your Proselite.

If you tell me, one Parliament was guided by Passion, another by Interest; but that 'twas Queen *Elizabeths* Parliament, which consisted of Men according to the Spirit of GOD: Is not this again a manifest begging of the Question? Where does the *Bible* (for at present, as a good *Protestant*, I admit of no other Rule) where, I say, does the *Bible* tell me, that the Parliament of Queen *Elizabeth* should be guided by the Holy Spirit, and not that of King *Henry* VIII. *&c.* If you shall return to your old Evasion, that you are sure on't, because you find that Parliament agree with your own Judgment; those, who liv'd in King *Henry*'s days, will on the same ground of pure Scripture tell me quite another story: How then can I be satisfied, which of your Judgments is true? You will answer me, I must judge for my self. What therefore, if according to my sense of Holy Scripture, I judge in my Conscience (as in the presence of Almighty GOD I truly do) that King *Henry* VIII's Parliament was *Schismatical*, Queen *Elizabeth*'s *Heretical*, and this (as indeed it falls out) after a serious, long, calm, dis-interess'd Examen, am I still a *True Protestant*? You must grant me to be one, because I follow the *Protestant Rule*, which is (as you say) *Holy Scripture*, as every one after the use of due means, does in his own proper judgment understand it. What can be more ridiculous than this? I am a *True Protestant*, at least in my Principles, tho' by those very Principles, I judge the *Protestant Church* to be *Schismatical* and *Heretical*

The Great Extent of Protestant *Charity*; *Or, a* Dialogue *between* Eudoxius *and* Philautus, *concerning the* Protestant Rule of Faith; *shewing it to be an in-let, not only to all* Heresy, *but even to* Turcism, Judaism, *and* Atheism *it self.*

Eudoxius. I Shall not, Sir, I hope, offend you by proposing you a few Doubts concerning your *Protestant* Rule of Faith: which is *holy Scripture, as understood by every sound judgment.*

Philautus,

Philautus, *So far from it, Sir, that on the contrary, you will very much oblige me.*

Eu. Reading lately, Sir, the Works, publiſh'd by the firſt Lights of your pretended Reformation, who all give us the ſame Rule of Faith, I diſcover'd in them a wonderful Spirit of Contradiction; and found, that they not only differ'd the one from the other in matters of Faith, but that the ſame Men diſſented from themſelves; now teaching one Doctrine, then another.

Phil. *When you ſhall have prov'd your Aſſertion, I will return you a ſatisfactory Anſwer.*

Eu. Luther in his Book *De Poteſtate Papæ*, teaches, that there are ſeven Sacraments; *De Captivitate Babylonica*, that there are only three; *ad Waldenſes*, only two; and again *de Captivitate Babylonica*, that according to Holy Scripture there is but one. In his Sermon of the *Euchariſt*, he tells us, that in the Sacrament of the *Altar*, there is neither Bread nor Wine, but only the Species or appearance of them; yet in his Book againſt the King of *England* he aſſerts, That he is wicked and a Blaſphemer, who ſays, The Bread is changed into the ſubſtance of CHRIST's Body. Concerning the *Popes* Power he affirms in his Book *de Poteſtate Papæ*, That, if it were not *Jure Divino*, and from GOD, it could never have ſubſiſted ſo long; and yet in his Treatiſe *de Captivitate Babylonica*, he often repeats, That he is certain, the Power of the *Pope* is the Kingdom of *Babylon*. *In Diſputatione Lipſienſi*, he ſays, I do not only believe, but certainly know, that there is a *Purgatory*; and yet *de Abroganda Miſſa*, he tells us, 'Tis more ſecure to deny *Purgatory*. I have Sir, to the number of threeſcore ſuch Contradictions out of this one Author, the firſt and greateſt Light of the Reformation; and near as many out of *Calvin*, *Beza*, &c. Now I deſire to know, how I may be aſſur'd, which part of the Contradiction is conformable to Divine Revelation, which otherwiſe.

Phil. *Of contradictory Doctrines, you may ſafely hold that to be true, which after a ſerious and due examin, appears to you agreeable to holy Scripture.*

Eu. But what, if another be convinc'd of the oppoſite?

Phil. *He is bound to believe, as he comprehends it, however different his belief may be from yours.*

Eu. And ſhall each of us be aſſured, he has Divine Faith, relating to ſuch a Myſtery, tho' we evidently contradict one another?

Phil. 'I do not ſay, you ſhall each of you have Divine Faith con-'cerning that particular point, in which you differ; but that 'each of you may ſafely hold that ſide of the Contradiction, which 'he verily believes to be true, provided you both proceed with ſin-'cerity, and are neither of you blinded with Paſſion: For the Arti-

cle

'cle may perhaps be of such a Nature, that there will be no ne-'ceſſity for either of you to believe it with Divine Faith.

Eu. What then ſay you of a *Quaker*, who, grounding himſelf on his own ſenſe of Holy Scripture, believes Baptiſm as impertinent and ſuperſtitious, as you do the uſe of *Holy Water*?

Phil. *I ſay, the* Quaker, *ſo believing, proceeds not with Sincerity and without Paſſion.*

Eu. How will you make it appear, that you are the only Men, who proceed ſincerly; and that all, which contradict you, are miſled and blinded by Paſſion, or the like.

Phil. *I don't ſay, all, who contradict me, are ſo miſled.*

Eu. They may then contradict you, and not be miſled?

Phil. 'Herein our Charity is greater than yours: for, as we ar-'rogate not to our ſelves Infallibility, ſo conſequently we condemn 'not all, that are of a contrary perſwaſion to our ſelves; but al-'low Salvation to any, who reading the Holy Scripture, ſhall be-'lieve ſo much, ſo far, and in that ſenſe, they humbly conceive, it 'ought to have.

Eu. So that, if to day I underſtood the Bible in one ſenſe, to morrow in another; uſing always equal Diligence and Sincerity, I ſhall always be in the right.

Phil. *I ſay not, that you will always be in the right; but that you will not be accountable to GOD for any Errour, as long as you judge according to Conſcience.*

Eu. But what, if I govern my Conſcience by a falſe Principle? what, if Almighty GOD has laid upon all Chriſtians an obligation of ſubmitting their private Judgment to the Univerſal determination of the Church?

Phil. *What, if the Sky ſhould fall? There is nothing ſo evident, as that every Man of a ſincere will and ſound judgment, uſing due endeavour, will clearly ſee in Scripture, whatſoever is neceſſary for him to believe, or do, that he may obtain eternal life.*

Eu. Notwithſtanding this your Evidence of Scripture, many (for ought we can diſcern) of equal Probity, Learning, and Diligence, have delivered contradictory Doctrines from the ſame Text of Holy Writ.

Phil. *Not in material Points, or in the Fundamentals or Eſſentials of Faith.*

Eu. Sir, I can make it appear, that there is no one Point of Faith, which has not been deny'd by ſuch, as have conſtantly pretended to follow the Guidance of Holy Scripture. *Apollinaris* taught, 'That our Saviour had no *Soul* diſtinct from his Divi-'nity; *Manichæus*, 'That there were from all Eternity two Prin-'ciples or Deities; The *Anti-trinitarians*, 'Oppugned the Myſtery

'of the Bleſſed Trinity; the *Origeniſts* and *Millenaries* deny'd Ever-'laſting Life and Death; *Eutyches*, affirm'd, There were not two 'Natures in CHRIST; *Neſtorius*, That the Divine and Humane 'Nature were not truly united, but only in a moral or eminential 'manner; the *Arians* made the ſecond Perſon inferiour to the firſt, 'and a Creature. All theſe, I hope, are material Points of Faith; yet were they all opugned by Men, who (for any thing, can be made out to the contrary) Read and Study'd the Holy Scriptures with as much Sincerity, Diligence, Learning and Piety, as any of the late Reformers. I deſire therefore to know, whether theſe Men were part of the true *Chatholick Church*?

Phil. *If it could be credibly made out, that they proceeded with Sincerity, and Piety, I ſhould be unwilling to exclude them the Church.*

Eu. The contrary can't be prov'd againſt them without begging the Queſtion. If you ſay, they wanted Sincerity, Learning, Piety, Diligence, *&c.* they will diſown the Charge, and return it upon your ſelf. Give me therefore one convincing Reaſon, why I may not believe them as well as you.

Phil. *So you believe according to conſcience, I ſhall not judge, nor condemn you.*

Eu. At leaſt, what you juſt now aſſerted, is falſe, *viz.* that one, who acts Sincerly, cannot err in things, neceſſary to Salvation, by reaſon of the Clearneſs and Evidence, they have from Holy Scripture.

Phil. *I won't be poſſitive concerning thoſe, that liv'd in former Ages, of whom we have but a dubious and ſlender knowledge; at leaſt 'tis manifeſt by the experience of the preſent Times, that the Scripture is clear in all things, neceſſary to Salvation, and of this, all Proteſtants are agreed.*

Eu. There are then among Proteſtants no Hereticks and Unbelievers?

Phil. *Not amongſt true ones.*

Eu. Amongſt thoſe, who carefully, diligently, and ſincerely read the Scripture?

Phill. *No.*

Eu. How comes it then to paſs, that *Luther* calls the [*a*] *Zwinglians*, and *Sacramentarians*, who deny'd the Real Preſence, *Hereticks*, *poyſon'd by the Devil*, *ſeperate from the* Church *of* CHRIST, [*b*] *poſſeſt*, *repoſſeſt*, *through poſſeſt*, *and over and again poſſeſt with the Devil*, Diabolatos, perdiabolatos, tranſdiabolatos, ſuperdiabolatos; and that he ſays, *I proteſt before GOD and the World, that I agree not with them*, (the *Sacramentarians*, which is our Religion of *England*) *nor ever will, while the World ſtandeth, but will have my hands clear from the blood of thoſe Sheep, which theſe Hereticks drive from* CHRIST,

a *Hæreticos ſeriò cenſemus, & alienos ab Eccleſiâ Dei. l. con. Sacr.*

b Aurif. vit. de Heret.

c Epiſt. ad Harmogin. *To.* 7. *Wit. fol.* 380.

CHRIST, *deceive, and kill.* *Munſter* and *Caroloſtadius*, two great Pillars of the Reformation, he calls *furious Devils.* *Calvin* on the contrary, ſpeaking of the *Lutherans*, ſays, [*d*] *That they neither care for the Judgement of GOD nor Angels, that they are men indu'd with a Deviliſh Pride, a Doggiſh wickedneſs, and blind Drunkenneſs*; that they are nothing but *Mad Barkers, Giants, Cyclops*, &c. [*e*] *Heſhuſius* pronounces of *Melanchthon*, and the *Wittembergians*, that they are *entirely out of the Church.* [*f*] *Beza* proclaims of the *Anabaptiſts*, that *they are Blaſphemers of Almighty GOD, and held three GODS.* The *Baſilenſes* declare of *Caroloſtadius*, that he was *the Plague of the* Church, *and was kill'd by the Devil*: [*g*] *Stancharus* of *Melanchon*, that he was an *Arian, and the Anti-chriſt of the North, and Diſturber of all* Chriſtianiſm. [*h*] *Caſtalio*, ſpeaking of the *Calviniſt*, calls them *Proud, Furious, Haughty Hereticks*, ſaying that *Geneva* is *Babylon*, the *Miniſters Sorcerers, Conjurers, Sons of* Sodom *and* Gomorha.

d Ulr. adm. Jo Cav. ad Joac. Weſtp. &c.
e In libell. edit. in exil.
f In Epiſt. ad Nob. Pol.
g In Collat. Doct. Arii & Melanc.
h Vid. Cyechorit. paſſim in ſuis libris.

Here Sir, I deſire to ask one Queſtion, *viz.* whether or no you receive into the number of common Chriſtianity, and Catholick Union, thoſe, who (in the Judgment of the prime Lights of the Goſpel, and the firſt choſen by *GOD* to Reform the North) are 'Hereticks, poſſeſt, and repoſſeſt by the Devil, Devils in humane 'ſhape, without the fear of *GOD*, Blaſphemers, Arians, Anti-'chriſts, Corrupters of common Chriſtianity, Furious, Haughty, 'Giants, Conjurers, Sorcerers, Soddomites *and* Gomorrhæans? It ſeems to me, you muſt, becauſe all theſe Men were true Proteſtants; and true Proteſtants, you ſay, make the true Church. They were true Proteſtants, becauſe they all adhear'd to the Holy Scripture, in ſuch ſenſe, as they themſelves underſtood it, refuſing all other Judges, and proteſting againſt all other Power on Earth, which ſhould pretend to oblige a Chriſtian to ſubmit his own Judgment of Scripture, to a contrary Interpretation of the Church, if the Church ſhould ſeem to him not to teach conformably to that ſenſe of Scripture which he ſhould verily believe to be true.

Phil. 'I have already told you, that I'll Judge no Man: if they 'us'd the Diligence, Sincerity, Piety, and Learning, we require, 'tis certain they could not err damnably.

Eu. They will all not only ſay, but ſwear alſo, that they have omitted no endeavours of Diligence or Pious means. They are all (in their own conceits) ſure they are in the right, and that thoſe, who differ from them, are deluded, blinded with Paſſion, byas'd by Intereſt, or the like. Give me, Sir, an Infallible Rule, whereby I may know, which of them have the Spirit of Truth, which the contrary?

Phil. 'I tell you once again, let GOD Judge them. I meddle 'with none of them: 'tis not my Affair, I am certain, I am in 'the right.

Eu. Under favour, Sir, I think this a Demonſtration, that every Proteſtant Church is at the ſame time, according to your own Principles, both in the true Church, and out of the true Church, and conſequently neither *in* nor *out*, which is a meer *Chimera*. I thus prove my Aſſertion. Every Proteſtant Church is a true Church, becauſe her Members of *ſound judgment* are fit Judges in *Controverſies of Faith by Scripture*, which alone they follow, and which is clear in all things, neceſſary to Salvation. Every Proteſtant Church is alſo a *falſe* Church, becauſe thoſe Churches, which are by *Members of ſound judgement*, governing themſelves by Scripture, judg'd *Heretical*, *Blaſphemers*, *Anti-chriſtian*, and *Diabolical*, muſt needs be *falſe* Churches: But, as I have ſhewn above, there is no particular Proteſtant Church, which has not by ſome other particular Proteſtant Church been ſo call'd, repreſented, and believ'd: therefore every Proteſtant Church is *falſe*. Thus is every Proteſtant Church both *true* and *falſe*, and conſequently Church and no Church; which, as I ſaid before, is a meer *Chimera*.

Phil. 'Hold, Sir, not ſo faſt: I have let you ramble long enough; 'tis now time to take you up. You have, Sir, I perceive, forgot 'what I told you in the beginning of our Diſcourſe; that the 'Point, concerning which the difference is, may perhaps be of 'ſuch a Nature, that there is no neceſſity of believing it with Di-'vine Faith; that is, it may perhaps be none of the Eſſentials or 'Fundamentals of Faith.

Eu. There may therefore be *Heretical*, *Blaſphemous*, *Anti-chriſtian*, and *Diabolical Doctrines*, taught by *ſound Chriſtians* remaining in the *Communion* of the *H. Catholick Church*; becauſe all theſe Characters are conſiſtent with the *Fundamentals* of Chriſtianity; oblige me therefore, ſo far, as to give me a Liſt of theſe all-ſaving *Fundamentals*.

Phil. 'That, Sir, is not ſo eaſy as you imagin: for by reaſon 'of Mens different Capacities and Apprehenſion, that may be ne-'ceſſary to one Perſon, which is not ſo to another: ſo that to require 'ſuch a Liſt of me, is to bid me ſhape a Coat for the Moon, which '(ſhe being never at a ſtay, but always either increaſing or decrea-'ſing) is utterly impoſſible. This only you may rely on, as a cer-'tain truth, that nothing can be a Fundamental or Eſſential Point 'of Faith, which is not clearly deliver'd in Holy Writ. Nor can 'there be any greater Evidence of a Points being clearly taught in 'Scripture, than that Learned and Pious Men after a diligent 'ſearch, and the uſe of due means, differ not about it.

Eu.

En. I see then, Sir, by this your Doctrine, that a Man may without endangering his Salvation, deny all these Articles, I have hitherto been taught to be the principal Points of Christianity.

Phil. 'Sir, what you may have been taught, I know not: but 'since you press me so close, give me leave to tell you with the 'Learned Mr. *Chillingworth*, that, if you mean by Fundamental, 'what is necessary to be explicitly believed by every one for the 'obtaining of Eternal Life; there is perhaps nothing so, but '*that there is a GOD, and that* JESUS CHRIST *came to save sin-*'*ners*; and that whoever, holding this Foundation, shall be ready 'to submit his Belief to all, that he shall find reveal'd in Scripture, 'taken in such sense, as he himself shall after the use of due means 'Judge to be true, can never err damnably, nor consequently 'cease to be a Member of that Church, out of which there is no 'Salvation.

En. I must confess Sir, that your Charity is of a very vast extent: For by this your Doctrine, all those, who were by the Fathers in the Primitive Church, and the first General Councils condemned as notorious Hereticks, ought not to be excluded the *Pale* of the Church. But pray Sir, what would you say to one, who having read the Holy Scripture with all possible Diligence, and consider'd not only the many Contradictory Opinions, held by Men pretending to no other Rule, but also the positive Assertion of Protestants; that all visible Churches for a thousand years have been Erroneous and False, and that all the Signs, Prodigies, and Miracles, wrought by pretended *Catholicks*, (as you are pleas'd to call us,) were nothing but Impostors and Cheats,; that there was no true Holiness in all our Saints, nor any Faith to be given to our Fathers. How far, Sir, I say, would your Charity extend to one, who, after a thorow Consideration of all this, should with the *Turks* remain perswaded, that as *Moses*'s Law was abolisht by the coming of our Lord and Saviour JESUS CHRIST, so the Christian Law was to have an end at the coming of *Mahomet*, who was according to their Doctrine, a Prophet sent by God to that purpose, and as far exceeded CHRIST, as CHRIST did *Moses*; and being thus perswaded, should follow the Example of *Adam Neuserus*, a most Learned Protestant, and chief Pastor of *Heidelberg*, who became a *Mahometan*, and was Circumcis'd at *Constantinople* with many of his Flock. Osiand. *Cent.* p. 16.

Phil. 'Since I am, Sir, as I have already told you, to judge of 'my Neighbour with Charity, I find no reason, why I may not 'allow Salvation to such a Man, acting sincerely; especially see-'ing he holds the Foundation, that *there is a GOD, and that* JESUS 'CHRIST *came to save sinners.*

En.

Eu. I see then, Sir, that he was not altogether mistaken, who affirm'd *Protestancy* and *Turcism* to be very near of kin. What would you think of another, who, believing the *Alcoran* to be (as indeed it is) nothing but the Dreams of a Blasphemous Impostor, and hearing your Opinion of the Miracles, wrought during the last ten Ages, should from thence, and from the many seeming Contradictions, not easily reconcil'd, between the *Old Testament* and the *New*, between Gospel and Gospel, really in his Conscience believe all Christianity to be a Cheat, and the Four *Evangelists* Four *Impostors*; and should therefore, as befel the Learned *Protestant Allemannus*, judge it his safest course to embrace *Judaism*? This Man is of a sound Judgment, reads Scripture, examins diligently, and sincerely according to his Judgment of Scripture, believes all *Christians* either Cheats or Fools, animated by your example, who believe the same of the last Ten Ages.

Schlusselberg. de Theol. Cal. *fol.* 9.

Phil. 'If this case be possible, I see not how I can in Charity 'pronounce such a Man condemn'd to Eternal Torments.

Eu. Once more, Sir, what would you say of another, that should, after all private diligence possible in reading of Scripture, grounding himself on your Assertion of the last Ten Ages, having produc'd nothing but *Impostors*, and considering, that all the Arguments, you bring against Miracles in the *Roman* Church, may equally be alledg'd against those of *Moses*, and our Saviour, should remain convinc'd, that the Creation of the World, the Wonders of *Exodus*, and all the other surprizing Stories, related in Holy Writ, are meer Fables, and consequently that Religion is only a pure invention of States-men, Politickly devised to keep Mankind in aw; and in fine, question the very Being of a Deity?

Phil. *Sir, I have often told you, Judge no Man.*

Eu. So that *Heretical, Blasphemous, Anti-christian, Diabolical, Turkish, Jewish, Heathenish, Atheistical* Doctrines, undergo no censure from a true *Protestant* than the which, what can be granted more destructive to Christianity?

Unheard of PARADOXES, *following from the* Protestant Rule *of* Faith.

1 *Paradox.* WHen *Luther*'s Conscience checkt him in the terms he expresseth, [*a*] 'How often did my 'trembling heart beat within me, and reprehending me, object 'against me that most strong Argument, art thou only wise? Do 'so many Worlds Err? Were so many Ages Ignorant? What if thou Errest, and drawest so many into Errour with thee to be damn'd Eternally. And again, [*b*] 'Dost thou, O sole Man, and of no ac-'count

a Lut. *to.* Ger. fol. 9 *& to.* 2. Wittem. 1562. *& alibi.*

'count take upon thee so great matters! What if thou being but 'one, offendest! If God permit such, so many, and all to Err, 'why may he not permit thee to Err. [c] 'Hitherto appertain 'those strong Arguments the Church, the Fathers, the Councils, 'the Customs, the Multitudes, and Greatness of Wise Men, (who have taught the opposite Doctrine to mine.) [d] 'That I 'had never begun this business. [e] That my Writings were burnt, 'and bury'd in Eternal Oblivion. A true *Protestant* believes, that *Luther* did Prudently and Piously stifle all these remorses of his Conscience, and that he was endu'd with the Spirit of God, when he said, [f] 'Be it that the *Church*, *Austin*, and other Doctors, 'also *Peter* and *Paul*, yea that an Angel from Heaven teach other-'wise, yet is my Doctrine such as setteth forth God's only Glory. '*Peter* the chief of the Apostles, did live and teach besides the 'word of God.

Now dear Christian what Judgment can be more rash, injurious and contrary to Christian Charity, than to assert that so many Holy and Learned Doctors as have been, and are confessed *Papists* (and even the whole visible Church for the space of at least a thousand years) could either ignorantly mistake, or would wilfully forsake the true sense of God's word so clearly shining in Scripture, as every petty *Protestant* doth pretend? what so repugnant to Christian modesty and simplicity, as for a Man to prefer his own private Opinion to the Decissions of General Councils, Torrents of Fathers, Clouds of Witnesses, and the Universal Tradition of so many Ages.

2 *Paradox.* A true *Protestant* believes, that Almighty God having a design to Reform his Church, made use of *Luther*, haunted by the *Devil* from a Child; to avoid whose molestations, he became Religious, and was quiet till he threw off his Habit, and held Sacrilegious commerse with a *Nun*; when again the *Devil* return'd really, not imaginarily to him. Of *Calvin*, [b] who besides the keeping a Gentleman of *La-anna*'s Wife, was sentenc'd at *Noyon* in *France*, to be publickly branded in the Shoulder, for sins not to be named, as was Registred by Mr. *Bertilier* Secretary of the Council of *Geneva*, under a sworn *Notaries* hand. [c] Of *Beza*, who liv'd in wickedness with *Andebertus* a Boy; with *Candida* a Harlot, who ran away with a Taylors Wife, that dwelt in *Calender-street* in *Paris*, and kept another Woman called *Claudia*, whose Child he kill'd to cover the sin. Of [d] *Cranmer*, who two several times at least, Marry'd King *Henry* the Eighth, and as often declared the said Marriage Null. [e] Besides his own marrying against his Oath when a Fellow at *Cambridge*, and afterwards, [f] when Bishop, carried his Wench along with him in his Episcopal Visitations.

Of

b Luth. *to.* 5. Wittem. *in* Galat. fol. 290. *& in* Coll. Mensal. fol 273.
c Luth. *to.* 7. Wittem. *an.* 1558. *& to.* 6. Ger. fol. 26. *& alibi in* Locis.
d In col. mensal. 158. & *in pref. in to.* Ger. f. 9.
f Tom. 5. Wittem. *an* 1554. fol. 290. *& in* Ep. *ad* Gal. c.

a Loc. com. Class. 4. pag. 50.
b Sclussel. *Hier. Bols. an.* 1577. *Defence of the censur,* fol. 81. 8.
c Ibid. *fol.* 86. 87, &c.
d See the Stat. *an.* 28. Henic. 7. 1536.
e Dr. Heyl. Fox, &c.
f Schi. *Angl.* p. 216.

Of *Poynet*, who went to Law with a Butcher for his Wife, having then another Wife living. Of [g] *Bale*, who was inſpir'd to take a ſweet-heart called *Doll*.

[g] Bale *of himſelf*, Cent. 5. 245.

All of them men without *Miſſion*, either *Ordinary* (as not being ſent by any Lawful Power upon Earth) or *Extraordinary*, that is particularly Delegated from Heaven, as not having all of them together (as *Eraſmus* well objected) power of *Miracles*, even ſo far as to cure a Lame Horſe. And that they had neither command over *Devils*, Gift of Tongues, Spirit of Propheſy, or any Supernatural Grace whatever. Yet theſe men are believed by a true *Proteſtant*, to have been Veſſels of Election, choſen by Almighty God, to Reform the World; men endu'd with a Divine Spirit, and that *Auſtin*, Apoſtle of our Countrey, *Boniface* ſent hence with Twelve Companions, to the Converſion of *Germany*; *Willebrord*, ſent with as many to the Converſion of *Brabant*, *Freez-land*, *Izeland*, *&c.* *Monks* of exquiſite Learning, Irreproachable Behaviour, Unſpotted Innocency, Saint-like Converſation, Gifted from above with all ſupernatural Graces, Power of *Miracles*, and moſt of which ſealed their irreprehenſible lives with a Glorious *Martyrdom*; were *Impoſtors*, or at leaſt impoſed upon, *Deceivers*, or deceived, to have believ'd and taught a *Doctrine* to be Reformed by *Martin Luther*, *Calvin*, *&c.* that *Bucer*, *Peter Martin*, *&c.* having ſacreligiouſly broken their tripple Vow made to God, and coming into *England* with their debauched *Nuns*, brought along with them the purity of the *Primitive Church*; And that their Contemporary *Xaverius*, leaving all his great Pretentions in *Europe*, and ſailing into the remoteſt parts of the *Eaſt* to Preach the Faith, Gifted from Heaven with Power of curing all Diſeaſes, raiſing the dead, caſting out *Devils*, endued with a high ſpirit of Propheſy, Gift of Tongues, and whom God proſpered ſo far, that he Converted from *Paganiſm* 12 Kingdoms by his Preaching, and ſtill favours by preſerving his Innocent, Unſpotted, and Chaſte Body uncorrupt at *Goa*; A true *Proteſtant* I ſay, believes *Bucer* ſent by God, *Xaverius* by the ſpirit of Falſhood. If ſo, let *Proteſtants* object no more, that *Catholicks* require we deny our ſenſes, ſince they exact that we lay aſide our Reaſon.

3 *Paradox.* A true *Proteſtant* believes, that that Government would be the beſt Conſtituted in the World (as being a perfect model of the beſt of Governments, left by Chriſt in his Church) wherein every ſound man ſhould have Power to cancel the Deciſions of the higheſt Courts, and a full liberty of diſobeying and oppoſing the Sentence of the Supream Judges in Law, unleſs it ſhould agree with his own private ſenſe of the ſame Law. For, if in matters of Faith, the object whereof is remote from our ſenſes, and Eſſentially obſcure to us in this Life, every ſound Sheep is left

Judge

Judge over his Paſtor, and the whole Church; what more reaſonable than in a Queſtion of *meum & tuum*, which we feel with our hands, and ſee with our eyes, and which is the ground of all Law and Government, every ſound man ſhould be his own Judge, and Arraign, Judge, and Condemn his Ruler, Governour, Prince, King, or Emperour, if in his private Opinion, he Judges they proceed not according to Law, (as he underſtands it.) This ſequel is ſo natural and inevitable in our *Proteſtant* Principles, that it has effectually in all Countreys where-ever *Proteſtancy* has ſpread it ſelf, Armed the Subjects againſt their Temporal Lords, as it firſt had done againſt the Spiritual; and nothing was ſo ordinary, as to ſee them March to the Field with a *Bible* under their arms, and a Text of *Sripture* in their *Banner, to fight the Battle of the Lord, againſt the Princes of the Earth*; and hence perhaps it was, that wiſe Prince King *James* the Firſt, preſaging as it were, the Fate of his Royal Son, ſaid of the Members of *Parliament*, then ſitting, *That they were an Aſſemby of* 300 *Kings*. That all the late Wars of *Germany* againſt the Emperour and Lawful Soveraigns, happen'd upon their change of Religion is witneſs, beſide many others *Dretſerus*, A *Proteſtant* writer in *part* 2. *Nullenarii* 6. *pag.* 661. *Of Baſil. Geneva, Zuitzerland, Sweedland, Holland. ſee Criſpin. Chitreus, Flor. Rai.* &c.

4 *Paradox.* A true *Proteſtant* muſt grant, that our *Saviour* was much over-ſeen in the method he took of Converting the World by Teachers and Preachers, and laying a reiterated Command upon all men of believing them; ſince really no man is bound to pin his Faith upon anothers ſleeve. Now the Efficacious way would have been, to Command his Life and Actions to be writ in all Languages, and compil'd with the *Old Teſtament*, to be ſent into every part of the World; for all things neceſſary to *Salvation* being clear and evident in Holy *Scripture*, and no body being oblig'd to believe more than he comprehends, and as it were, ſees to be true out of the ſaid Holy *Scripture*; all, by this means, would, or at leaſt might have preſently diſcover'd the nullity of their own falſe Religions, and conſequently imbrace common *Chriſtianity*; that is, believe ſo much of *Chriſt* and his *Doctrine* as each one ſhould draw under the *Scheme* of his own Reaſon, nothing elſe being neceſſary to *Salvation* in our *Proteſtant* Principles.

5 *Paradox.* Should a Gentleman make the delivery of his Eſtate, ſaying, *Sir*, I deliver unto you a full and free Poſſeſſion of this Inheritance, to diſpoſe of at Diſcretion in quality of true Owner and Lord; but if you touch it againſt my will, or diſpoſe of it in whole, or in part, otherwiſe than I ſhall judge expedient, expect to be treated with all the Violence, Severity can invent. Would

not this be a moſt impertinent and ſelf-deſtroying Settlement? queſtionleſs it would. Yet this is the proceedure of the Church of *England*: Here, take ſays ſhe to all ſound Members of the whole Chriſtian Church, this Holy *Bible*, Read and Interpret it freely; you can't but find out the Truth therein contain'd, nor are you *oblig'd* to ſubmit to any Authority under Heaven *againſt* your own *Dictamen*: But if you preſume to judge of matters therein contain'd contrary to my Sentiment thereof (though you are as able and as free to judge as my ſelf) know, that no Severity of the Law ſhall be ſpar'd in Chaſtizing you. Is not this an admirable Liberty? An unparallel'd Charity? Millions who never were in themſelves, or their Anceſtors Members of her Communion, muſt be oblig'd againſt Conſcience to come over to her; and no body muſt preſume to queſtion her Authority, becauſe *ipſa dicit*, and ſhe ſhall inveigh againſt *Roman Catholicks* moſt violently, for requiring that ſhe return to the Union of the Church, whoſe Member ſhe had own'd her ſelf for upwards of a thouſand years: Is not this a *Paradox* of *Paradox*'s? I muſt believe ſhe had juſt reaſon to ſeparate from the Church of *Rome*, (though if I read Scripture till *Dooms-day*, I can find no ground for it) I muſt blindfoldly believe no Subject in the Kingdom has juſt reaſon to remain out of her Communion. That is, I muſt believe no body but an *Engliſh Proteſtant* can be a ſound Member of the Chriſtian Church, or a fit Judge in Controverſy: And that the Scripture has not for theſe thouſand years been clear to any at all, and at preſent is only ſo to an *Engliſh Proteſtant*: Which if granted, (as granted it muſt be,) it evidently follows that our *Engliſh Proteſtant*, is the moſt Uncharitable and Unconſcionable Chriſtian in the World.

See Advice to the Pulpits, the Repreſ. Miſrepreſ.

6. *Paradox.* The true *Proteſtant* believes that a *Roman Catholick* Prays to a *Crucifix* as well as to *Chriſt* himſelf, and attributes as much ſatisfaction to it, as to the Blood of his Redeemer: That the *Roman Catholick Saints* were Canonized for Treaſons, deteſtable Villanies, as a reward of ſtrife and every evil Work; That to be falſe and deceitful, is meritorious, and worthy of Eternal Life: 'That with Money one may compound with Heaven for unforſaken 'ſins; and be abſolved without being at all ſorry for them: That 'Indulgences ſerve inſtead of ſanctification and good life; Con'feſſion to carry on the Plots and projects of the Prieſts, with a hundred ſuch deteſtable Abominations. True *Proteſtant* Miniſters have laid out the *Catholick* Tenets under theſe foul colours for above theſe hundred years, while the whole Body of *Roman Catholicks*, and every Member of them diſown, condemn, and execrate every point thereof in particular. Now is it not a myſterious *Paradox*, that a Miniſter of the Church of *England* ſhould better under-

underſtand our *Catholick* Tenets, than the Council of *Trent*, and the whole Body of the *Catholick* Clergy? I do moſt ſolemnly proteſt in the preſence of Almighty God, that were theſe Doctrines, and the like taught in the *Roman Catholick* Church, as *Proteſtants* ſay they are, I would not remain one hour in her Communion: yet the Vulgar muſt believe it ſo; and why? Becauſe it is for the Intereſt of the *Proteſtant* Clergy that the People ſhould live in Apprehenſion and Horrour of *Popery*, whether by falſe or true Reports, it was always alike to the *Proteſtant* Teachers. *See the* Catechiſm *of the* Coun. *of* Trent.

7 *Paradox.* Although it be evident, that King *Henry* the Eighth, never thought of laying the firſt ſtone of the *Reformation* pretended, till he was refuſed by his *Holineſs*, the liberty of putting away his Lawful Queen, and that the Protector of *Edward* the Sixth, who carried on the deſign, had always in his eye the great Fortune he raiſed upon the Ruins of *Abbys*, *Priorys*, &c. And that Queen *Elizabeth* had never perfected it, was it not that ſhe found it the only expedient for the making a Party to ſupport the weakneſs, or rather defect and nullity of her Title.

Altho' all the Promoters of this great Revolution were apparently invited, by ample and rich Poſſeſſions of the Church, and the *Proteſtant* Clergy entered into Poſſeſſion of more than a Million of *Catholick* Revenues.

Altho' nothing be ſo clear, as that the neceſsity of a handſom maintenance for Wife and Children, mixt with a fear of being defam'd and ruin'd by the Party, if they leave it; be the chief invitation of the *Miniſters* of the Church of *England*, to remain in her *Communion*, as many of them have own'd to me, (ſome of which I have reconcil'd.) Altho' experience hourly teaches, that no *Catholick* ever calls for a Miniſter on his Death-bed, to be received into the *Proteſtant* Communion. Tho' *Proteſtants* daily ſend for *Roman Catholick Prieſts* in that Truth-diſcovering moment. Yet our true *Proteſtant* believes this whole work of the *Reformation* to have been begun, and carried on without Intereſt, Prejudice, or Paſſion, and that there is a finger of God in the whole: And that it is the *Roman Catholick* (forſooth) who in matters of Religion, is guided by Intereſt, while the *Proteſtant* is governed by pure Reaſon, and ſole Principles of Religion; which if ſo, our Reaſon is inverted, our Judgment without Rule, and all of us deſtitute of common Senſe.

Can it be poſſible that any Conſidering, Serious, Sober Chriſtian Reading this Paper with an unbyaſs'd Mind, and indifferent Reaſon ſhould do otherwiſe than doubt at leaſt, whether the *Proteſtant Rule of Faith* may be follow'd in the perillous journey of Eternity; and whether he may not have the ſame reaſon to doubt,

as

as an Eminent *Doctor* of the Church of *England* had, when giving me his Hand, he ſaid; *Sir, you have by the Hand the Unhappieſt Man living*; I deſir'd to know the reaſon of his Diſſatisfaction; *I am*, ſays he, *a Member of a Church, I know to be Falſe, and a Guide to others, in a way I am ſure will never Save them.* Why truly *Dr.* ſaid I, things ſtanding ſo, you have a great deal of reaſon to ſtyle your ſelf Unhappy, and ought in my judgment to provide a timely remedy; he replyed, *That God was merciful, and that he would think on't in good time*: *That there was one Impediment*, viz. *A Wife, which he muſt provide for*; *that he had been Gentilely Educated, and was now very acceptable to the Gentry (as indeed he was) and that to become a* Catholick *would ruine his Family*: *That if he ſhould quit his Benefice (one of the beſt in our Country) another might ſucceed who would do more harm, and rail againſt the Truth more than he had done*: *For his part*, he ſaid, *he had never in his Life Preached againſt the* Papiſts *but twice (which ſtill lay upon his Conſcience) and it was for that he had been check'd by his Biſhop for not doing it.* I replyed, That all theſe ſpecious Arguments would not prove a ſufficient Plea at the day of Judgment. He ſhrunck up his ſhoulders, ſaying, *He ſerved a God, he hop'd, would be as merciful to him, as he had been to one of his Predeceſſors, who was reconcil'd upon his Death-Bed.* I laboured to ſhew him the danger of that fallacious Diſcourſe, ſaying how he ought to call to mind, *that altho' a Thief on the right hand of our dying Saviour had found mercy, yet another as near to his Redeemer, had periſhed on the left*; and much to that purpoſe. In the end, he promiſed, that the Spring following, *He would go to* Rome, *and do as his Conſcience obliged him*, nor could I obtain any more of him; I returned ſoon after into *Flanders*, and that very Winter the poor Gentleman died without any aſſiſtance.

It was (as I take it) upon the ſame occaſion, that he told me, *How he thought it impoſſible for any Schollar, who was not blinded by falſe Principles of Education, Intereſt, Paſſion, or Senſuality, to read the Holy Scriptures, and ſearch into Hiſtory, without being convinced of the* Roman Catholick *Churches being the only way to Salvation*, and conſequently of the nullity of all the pretended *Reformations.*

ADVERTISMENT.

I Have been obliged to prefix different Titles to this ſhort Diſcourſe, by reaſon of the Endeavours I have Experienced to be uſed by *Proteſtant Miniſters* to keep out of the Peoples hands all Books and Papers, which might contribute to the diſ-abuſing a Nation, the moſt impoſed upon this day in Chriſtendom.

FINIS.